D618
C532

LIBRARY OF
Bonebrake Theological Seminary

The Divinity School News

The Divinity School of the University of Chicago

MAY 31 1949

Vol. XVI MAY 1, 1949 No. 2

Published quarterly by the Divinity School of the University of Chicago, 5801 Ellis Ave., February 1, May 1, August 1, and November 1. Entered as second-class matter, March 29, 1934, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of February 28, 1925, authorized April 18, 1934.

REPORT: DIAGNOSIS AND PROGNOSIS

SOME of you know by this time that I have been traveling in behalf of the Divinity School and the Federated Theological Faculty. I left Chicago on February 2 and returned home on March 1. During this time I visited the following schools: University of Kansas City, University of Denver, University of Missouri, Ottawa University, University of Oklahoma, University of Tulsa, University of Texas, Southern Methodist University at Dallas, Bucknell University, University of Richmond in Virginia, and Rio Grande College in Ohio. At SMU and Bucknell I participated in the annual religious emphasis programs. During the trip I saw Cliff Murphy at Denver; Rist, Bernhardt, and Williams at Iliff School of Theology in Denver; Stuermann and Tanner at Tulsa; Paul Wassenich and Bob Ledbetter at Austin; Al Reddick and Ward Redus at SMU; Bond at Bucknell; and Lusby at Richmond. I also interviewed many students who promised to be worthy candidates for our degrees. Incidentally, during my visit at Southern Methodist University I was the guest of Dr. and Mrs. William Warren Sweet. They entertained me most graciously and also gave me an inside look at Dr. Sweet's culinary skills. The dear Professor can really brew a mean cup of coffee!

Many persons have asked me the reasons for my taking such an extended trip. The reasons are many. The most obvious reason was to find some students of the caliber we desire to train. We are no longer going to sit back and wait for the students we want to find us. We no longer entertain the classical attitude of the university toward its prospective student body, viz., the student may seek the university, but the university cannot condescend to take the initiative toward the prospective student. We are not operating a polite, sophisticated club. We are operating an offensive campaign on one salient of a total battle line today, and the battle concerns the most crucial issues of existence. We in the Federated Theological Faculty are committed to a task which requires that we become increasingly evangelical in our relations with the churches, the

thinking and unconvinced public, and the young people of our land—the young people who search daily for a strong voice that will speak persistently to the basic issues of our time.

The purpose of my travels was not only, therefore, to find new students but also to inform the public and especially the schools and churches regarding the nature of our commitment and concerns. During my travels I encountered many excellent students who were already admitted to other graduate schools. In my talks with them I learned that the main reason they had not considered Chicago as a possible choice for divinity training was that they had either never heard of it or did not know enough about it or had the impression that we were not interested in training men for the churches. Some students thought that they practically had to be a genius to gain admittance, and, once they were in, all they would have opportunity to do would be to master the techniques of research! One of the most important conclusions resulting from my trip was that our greatest competitor was not the attractiveness of other schools or the red herrings of communism *et al.* but ignorance and confusion concerning our purpose and aims. Very few persons anywhere understand precisely what we are now trying to do at Chicago; and most people know so little at all about our program and commitment that they have no adequate basis on which to make a decision regarding our offerings. This means that we must assume considerable responsibility during the next few years for educating the public regarding the nature of our task as we define it—and the methods we are developing for pursuing that task.

The public must learn that we are definitely committed to the churches and to the ecumenical movement within them. The public must discover that we are definitely committed as a matter of policy to the training of men and women for the pastoral ministry. More and more we realize that we cannot reach the objectives we have laid out for ourselves unless there is a growing community of students within our Federation that are committed to the pastoral work of the churches. I think I should point out, in this connection, that the present official attitude of the School toward training men for the ministry is a radically new development on our campus. Time was, as many of you will remember, when the Divinity School was avowedly concerned with training men exclusively for the academic functions of teaching and research. Few serious overtures were made to the churches or to prospective candidates for the pastoral ministry. It is true that certain individuals on the faculty of the Divinity School took an interest in the churches on their own initiative, but the School as an institution gave the churches little reason to believe that it was interested in

their cause and specific needs. The churches, consequently, with a few exceptions, scratched the Divinity School off their list of institutions to be considered when recommending graduate training to their prospective candidates for the pastoral ministry. This is reflected statistically in the number of men seeking the B.D. in our School as over against the number seeking the Ph.D. Last quarter (winter) there were fifty-five students seeking the Ph.D. and only fourteen seeking the B.D.

We want all alumni and the public at large to know that developments have already taken place in the School here that necessitate a revision of practically all existing notions about the nature of our concerns and motives. We wish to be identified with the church and the churches. We desire to build a community of persons within the School who are committed to the pastoral ministry and, therefore, are interested in the B.D. as the terminal objective of their formal training. We are not any less interested in the Ph.D. (in fact, we are more than ever interested in it), but we realize now that the promises of the Ph.D. program cannot be fulfilled without the development of a B.D. program equally as vigorous and thorough. The two disciplines are mutually supportive of each other and necessarily so.

During my travels I had occasion many times to hear persons refer to the unconventional manner of the Divinity School. What the public needs to know is that, if our behavior at the Divinity School appears to be unconventional, it is not because we are consciously trying to be different for the sake of being different, but because we are not content to stop until we have penetrated, philosophically as well as theologically, to the presuppositional roots of our culture—the presuppositions with which the faith must deal frankly and decisively if human beings are to regain their souls in our time. The public must learn that we are more than a conventional intellectual institution: we are a *community of faith and inquiry;* we are a *community* that finds fellowship in terms of a common confrontation of the fundamental issues and questions of existence; we are a *community* which at once subjects its individual members to the most penetrating and self-criticizing discipline and provides increasingly a supportive climate for the undergoing of the suffering that must inevitably follow from such discipline. We are a school that finds its strength and vitality, not in the popularity and stimulative properties of a prima-donna faculty, but in a fellowship of search and discipline that ties the school together as a community—students to students, faculty to faculty, and students to faculty. In short, we need to say more frequently and in many different ways what Dean Loomer said very clearly in the last issue of the *Divinity School News*. His essay on "The Aim of

Divinity Education" has caused much favorable comment among the alumni and others to whom copies have been mailed individually.

In the future we intend to develop a comprehensive student-recruitment program. By means of the same program we shall also attempt to enlighten the public concerning the current objectives of the Federated Theological Schools. I wish to urge all alumni to assume responsibility for sending names to us of students whom they feel will be suitable candidates for our degrees. As a result of my trip I am more impressed than ever with the part that the alumni must play if the work in Chicago is to obtain adequate sustainment and representation. We are going to do more in the future to educate the alumni concerning the developments here at "home plate." Dean Loomer is especially anxious to see that this is done—and done effectively—because he wants every alumnus, alumna, student, and instructor to realize that they are a part of a movement that continues to include and sustain them all. And I am sure that all of us want to feel that being a part of the Divinity School means bearing witness wherever we are to a cause that demands the highest effort of each and all of us—and demands that we be drawn together into a fellowship of concern.

WILLIAM N. HAWLEY
Dean of Students

UNIVERSITY OF CHICAGO
April, 8 1949

WHAT DID WE LEARN FROM THE QUESTIONNAIRE?

About a year ago a questionnaire entitled "What's Important to the Clergy" was sent to all the alumni of the Federated Theological Schools of the University of Chicago. From the small sampling (about 250 returns) it is evident that a wide variety of duties are performed by our alumni, and a great difference in working situations is presented. Not only were eighteen different denominations represented, but the churches served ranged in size from thirty to over four thousand, with the median slightly over five hundred. Other types of religious leadership included in the sampling were teachers in colleges and seminaries, missionaries—home and foreign, field secretaries, chaplains, directors of student work, research workers, and other specialized workers. A complete survey might reveal a number of distinct types of work, but situations are vastly different. It would seem that preparation might be more carefully and individually related to the human tasks involved.

In answer to questions on theological factors only 20 per cent expressed faith in the natural processes of life. The majority referred to conventional terms and formulas and speculative doctrines. Likewise the majority said that they used the Bible a great deal in preaching and in

other relations of their ministry. Most use history in seeking to give perspective and illustrations in teaching and preaching. Many, however, complained that it was difficult to relate material and ideas of these fields to present-day problems. However, there was a wide range of differences in opinion and attitude. We have practically no data on how theology, Bible, and history are actually used, nor to what degree such studies have helped shape a good working philosophy of life and vital message.

It was revealing that the strongest reaction in answers to course preparation came relative to psychology and sociology. Many seemed to feel they never had adequate study in these fields which are supposed to help one understand people. A large number felt that there was not enough connection between theoretical and practical studies. Many showed inability to deal creatively with problems of worship, funeral services, educational programs, leadership training, and counseling.

There was a fairly large expression of interest in movements for social welfare. The range of organizations, conferences, and meetings for furthering better human living was very wide. However, as might have been expected, the main contribution of our religious leaders was by sharing in committee meetings, giving public addresses, writing, and conducting prayer services. A few confessed that the social problems of today were overwhelming and that they did not know how an individual or the church could do much that was effective. A few said that they were doing their best to deal with immediate concrete situations, to help specific persons, and to take a fair share of the load in organized services.

It was surprising how many spoke of the lack of reality and vitality in formal worship. Some seemed to feel that a change in ritual would solve the major problem, though few said that they were actually trying to modernize the language of worship. Many are endeavoring to improve the situation by means of choirs, drama, hymn studies, special festivals, and well-organized services. Few spoke of the need for a philosophy and theology that integrated experience of growing persons. One special need seemed to be felt in conducting funeral services. In connection with this it is interesting to note that only nine persons expressed a feeling of importance for a doctrine of immortality.

Programs of religious education were generally regarded as inadequate. The main problems in the church school were lack of trained and consecrated leaders and little home support. A number state frankly that the whole church is indifferent to religious education. Many complain about materials for children and youth, saying that they are utterly unsuited to their needs and interests. Only a few had hope in week-day programs, but there were a wide variety of special projects such as camps, junior church, service projects, speech choirs, parent classes, vacation Bible schools, and learning-for-life studies. A number admit that they had no preparation for the responsibilities of modern religious education, but only a few show any appreciation as to what is involved in developing

a program that actually makes a difference in growing lives.

Different ones wanted better understanding of the aims and points of view of the Federated Schools and opportunity to discuss programs offered if they were to encourage students to come. There were a good number who wanted area conferences, and a few asked if one faculty member could be made a contact man with alumni each quarter. Many want more occasions to think over problems with kindred spirits and would welcome district meetings with some faculty members as resource leaders. In recalling seminary experiences, many mention personal relations with both faculty and fellow-students. They value situations in which they count as persons and have a chance to share experiences with other persons. There is an implication of the tendency for education to become impersonal, for subject matter to take precedence over the creative development of persons. There was definite sense of need for better interrelation of courses, but distinct differences as to the emphases on particular phases of study. About the same number in this sampling want more Bible, theology, history, and practical courses, concepts of what religion ought to mean in a modern world varying greatly.

Many other interesting facts might be lifted from the replies, but only a few will be briefly stated in closing.

The age range of respondents was from twenty-three to ninety, the majority being over forty-five.

Thirty-seven per cent estimate they spend 25 per cent or more of their time in study, while 32 per cent reckon 15 per cent or less.

They rate their duties in the following order: preaching, pastoral work, leader of worship, counselor, religious educator, administrator.

Most challenging problems are listed in this order: social evils, lack of convictions and dynamic beliefs, lack of practical procedures to realize Christian ideals, sectarianism and competition, lack of religious education.

Theological beliefs were rated thus: (1) belief in God, (2) belief in Jesus, (3) faith in man and the processes of life, and (4) special doctrines.

Over half of the respondents state that they are continually preaching and speaking on problems of peace and war. It is a central topic with all.

Over half read the *Christian Century*. More than 110 different journals were listed in their readings. (They were allowed to name three each.)

The six ministers named by more than ten persons were, in order of listing: H. E. Fosdick, J. H. Holmes, R. Sockman, G. Buttrick, R. Burkhart, and A. W. Palmer.

University of Chicago
April 1, 1949

Ernest J. Chave

NOTES FROM THE DEAN'S OFFICE

REGISTRATION

The registration in the Federated Theological Schools for the Winter Quarter was 207. Of this total number, 93 were registered in the Divinity School, 84 in the Chicago Theological Seminary, 14 in

the Meadville Theological School, and 16 in the Disciples Divinity House.

CONVOCATION

At Winter Convocation, March 18, 1949, the following degree was conferred:

Doctor of Philosophy

JOHN FRANK HAYWARD

Thesis: The Theology and Philosophy of Mythical Symbolism.

FACULTY NEWS

During the Winter Quarter, 1949, Dr. Karl Löwith of Hartford Theological Seminary was visiting professor in Christian theology, and Reuben E. E. Harkness of Crozer Theological Seminary was visiting professor in church history.

Charles Hartshorne, Associate Professor of Philosophy, and Wilhelm Pauck, Professor of Historical Theology in the Federated Theological Faculty, returned in March from the University of Chicago at Frankfort. In exchange, James H. Nichols, Associate Professor of Church History in the Federated Theological Faculty, went to Germany in early April.

THOUGHTS FROM THE EDITOR

In the last issue of the *Divinity School News* (February, 1949) I stated that there were extra copies of Dean Loomer's essays and that we would be pleased to send them to as many as requested them as long as the supply would last. Well, the supply did not last very long. I had obviously underestimated the demand for this literature and had expected our small supply to be adequate. The names of those who did not receive the issues they requested will be kept on file in the hope that we shall be able to replenish our stock in the near future.

This affair of the exhausted supply of Dean Loomer's writings gives occasion for my mentioning something we are planning at the Divinity School. I have reference to a plan that will provide for the writing and publication of a series of tracts and brochures telling about the work of the Divinity School, its philosophy of graduate study in religion, and the nature and purpose of the work in the several fields of inquiry and discipline. Dean Loomer's last essay, "The Aim of Divinity Education," will undoubtedly be included in the series. The chairmen of the respective fields are being asked to write descriptive statements of the work of their fields, setting forth the relevance of their field for the total concern of divinity education. In this series will be included also essays describing the content and philosophy of the several degree programs. And from time to time other writings will be added which might help to interpret more clearly and helpfully the purpose of the Divinity School to the public and prospective students. We hope to get this program under way before the summer is over.

During my visit on the campus at Southern Methodist University, I had occasion to discuss Divinity family affairs with Ward Redus. We were discussing particularly the need the alumni feel for being more closely related to the Divinity School. Redus stressed the importance of

keeping the men in the field informed concerning the activities of the School. And he emphasized the importance of personal news about the alumni and faculty. When I was at Austin, it was Paul Wassenich who also bore down heavily on this same point. Paul's emphasis was that the battle for intellectual and moral integrity is a lonely experience in these days; after a man has been cuffed around a while he begins to become the victim of his sense of frustration unless he can find reassurance and renewed vision. A man has to be reassured at intervals that he is not really alone, that he does have fellowship with others across the land who are striving to support the same principles with him. And Paul felt that the best source of reassurance he could have was the community of faith and concern of the Divinity family itself. He felt that he could be much stronger and constant in his efforts in the field if he could achieve a closer working relationship with his School.

I promised both Paul Wassenich and Ward Redus that I would make mention of their concern in the next issue of the *News*. I would not only make mention of it, but I would invite and urge all alumni to write brief letters to the *News* reporting their current activities. So now I am doing it. Let this be understood as a call for a family reunion. Let us hear about you—especially what you are feeling and thinking these days. Tell us not only the "vital statistics" of your existence but also about the issues that disturb or encourage you. Give us a look through the particular knothole you use in observing and examining the game of events and tensions today. The *News* can become a very vital experience for us at "home plate" as well as for you in the field if we will develop the kind of conversation that touches our deepest needs and inquiries. We had several good responses to Dean Loomer's essay on the "Aim of Divinity Education." Quotations from such correspondence can do much to give a report on the development of thinking in our midst. The next issue of the *News* will carry some of this material. And I hope some of you will write back in response and keep the conversation going.

In this same connection I would like to suggest that another way to "reload your gun" is to make a trip to Chicago. Write and tell us you are coming, and, if you do not have a bed, we shall try to arrange accommodations for a couple days' stay. Come with specific questions and problems to discuss, and we will sit down together for some good talking. Or come just to renew contact and to enjoy at close range the stimulation of the community's work. It is certainly true that we will never shorten the distance between School and field until some of you on the field make your demands heard and felt. So, let us hear from you.

ALUMNI NEWS

The time has come again for us to make our annual appeal to you for a contribution to the Gerald Birney Smith Memorial Instructorship Fund. By means

of this Fund we are able to appoint to our staff as instructors in their respective fields a young man or woman candidate for the Ph.D. By this means we have been able to provide concrete encouragement to promising students who manifest marked abilities in the disciplines of faith and thought. Make your checks payable to the University of Chicago and mark them "For the G. B. Smith Fund." Notice of the donors and total giving will be given in an early issue of the *News*.

MEMORIALS

We have received from May M. Jones the news that Sylvester Jones, B.D. '07, died January 21, 1949, at the age of seventy-three. He was missionary to Cuba for twenty-eight years and later active in the Chicago Church Federation.

Word has been received that T. Neil Johnson, S '04–'08, '09–'16, '23–'24, passed away February 9, 1948.

PERSONALS

The dean of the Methodist School of Religion for Greater Toledo is Dr. Sidney Mayer, S *'26*, of Epworth Methodist Church, Toledo, Ohio.

Ludd M. Spivey, Ph.D. *'21*, A.M. *'22*, B.D. *'22*, is president of Florida Southern College, Lakeland, Florida.

Otto F. Linn, Ph.D. *'35*, has recently resigned as pastor from Dundalk Church in Baltimore and has accepted the deanship of the Pacific Bible College in Portland, Oregon.

Cromwell Cook Cleveland, *'48*, has recently accepted a pastorate of the First Christian Church, Newport News, Virginia.

Leif Awes, B.D. *'16*, was elected to the position of administrative director of the United Temperance Movement of Minnesota, December 7, 1948.

George F. Hall, Ph.D. *'35*, has just had published a *Handbook for Study of the New Testament* by the Gustavus Adolphus College Press of St. Peter, Minnesota.

Edwin E. Aubrey, M.A. *'21*, B.D. *'22*, Ph.D. *'26*, president of Crozer Theological Seminary, has accepted an appointment at the University of Pennsylvania as professor of Christian thought.

C. C. McCown, Ph.D. *'14*, recently retired from the Pacific School of Religion, is now teaching in the University of Oregon at Eugene, Oregon.

Sharvey G. Umbeck, M.A. *'38*, Ph.D. *'40*, has recently been appointed president of Knox College, Galesburg, Illinois, and will take office on July 1, 1949.

The Study of the Bible by Edgar J. Goodspeed, B.D. *'97*, Ph.D. *'98*, which was a Religious Book Club selection in America has just been published in a British edition by the Oxford Press in England.

Dr. Hazel E. Foster, M.A. *'29*, B.D. *'32*, Ph.D. *'33*, now professor of comparative religion in Spelman College, Atlanta, Georgia, has accepted an appointment to the School of Religion in Morehouse College in Atlanta. Dr. Foster is the only white person on the otherwise all-Negro faculty of Morehouse.

In January and February Rev. David Gustafson, M.A. *'27*, pastor of Weirton Heights Memorial Baptist Church, was dean of the fourth annual session of the

School of Religion at Westminster Presbyterian Church, Steubenville, Ohio.

After thirty-eight years in Japan the Rollin D. McCoys, M.A. *'13*, came home on the first exchange ship in the summer of 1942. Now retired, they live in Gerlaw, Illinois.

Mrs. Edna M. Turner, M.A. *'28*, has left her position as case-work supervisor at Lake Bluff Orphanage to begin working with the Department of Administrative Review in the Illinois Public Aid Commission.

Martin Rist, Ph.D. *'34*, professor of New Testament at Iliff School of Theology, is also the very active president of the Colorado Methodist Historical Society.

Dr. Donald D. Parker, B.D. *'36*, Ph.D. *'36*, has been head of the department of history and political science at the South Dakota State College since September, 1943.

Henry N. Wieman, professor emeritus of Christian theology of the Federated Theological Faculty, is teaching at the University of Oregon during the winter and spring quarters this year.

Perry LeFevre, B.D. *'46*, is leaving Franklin and Marshall College to accept a position on the faculty of Knox College as assistant professor of religion.

William P. Barnds, B.D. *'40*, writes that he received the Ph.D. degree from the University of Nebraska in January. His thesis subject was "Man's Knowledge of God as Set Forth in the Philosophies of St. Thomas Aquinas and Frederick R. Tennant."

Since leaving the University, Charles E. Sherman, *'43*, worked at Jarvis Christian College in Texas and Alcorn A.& M. College in Mississippi and has been working with the student YMCA movement since last May. He reports that, as he travels among the colleges and universities of the South, he frequently runs across men and women who have studied in the Divinity School or in other parts of the University. All are very high in their praise of the University and what their studying here has meant to them, and he always adds his praises also.

Horace W. Parsons, *'34–'37*, has resigned his pastorate at the First Congregational Church of Vermillion, South Dakota, to take up work as associate superintendent of the Congregational Conference of South Dakota.

In a letter from Hobart B. Amstutz, *'32*, *'38*, under date of January 21, 1949, we are given this very interesting bit of information (he is writing from Singapore): "The Methodists, the English Presbyterians, and the Church of England have come together in a union theological school called the Trinity College, located at No. 7 Mt. Sophia, Singapore. This College has a double programme: first of all its primary object is to train ministers; its secondary object is to train Christian workers. This College was opened on October 4 with 9 resident students and 55 outside students taking one or more courses. This second term we have 16 students in residence (Chinese and Indian), and we shall have over 100 outside students. With but two exceptions the faculty are all on an honorary basis representing the three above denominations. I have the privilege of serving as principal of the College. Prewar, for

many years, the Methodists had a theological school, but the other two denominations had none. This school is a direct outgrowth of conversations reached by leaders of the three denominations while prisoners for 3½ years under the Japanese, when we had plenty of time to work out such projects[!]."

This is the ecumenical spirit with none of the punches pulled. Perhaps the rest of us will have to be forced to sit still this long with each other before we will finally consent, like Jonah of old, to do the Lord's work faithfully and truly.

ATTENTION ALUMNI!

Help us to make our alumni records more complete. The Alumni Association urges every alumnus to send information about himself or other alumni. Please fill in this blank and return it to the Office of Extension, Divinity School, University of Chicago.

Name.....Address.....

U. of C. degrees.....Year.....

Other Degrees.....Institutions.....Year.....

Mailing address.....

New pastorate or other position.....

.....

.....

Book published.....

Election to position of honor or responsibility.....

Interesting project recently accomplished.....

Any other information of interest.....

.....

.....

.....

.....

[PRINTED IN U.S.A.]